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COMMUNICATIONS.

For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(*Continued.*)

One who had never been instructed by experience or observation, might naturally suppose that the Christian, who should once be taught his way to the mercy-seat, so effectually as to prevail with God in behalf of the conversion of souls, would thenceforward go on to spend his life in the delightful employment, without cessation or intermission. Much less would it be expected of the man who should have thus been taught by the Spirit, that he would so entirely forget the lesson, as to require a second course of pupilage; that he would so call in question or misinterpret these dealings of God with his own soul, as never again to witness them, without previously passing through the perils, I had almost said, the agonies of a second conversion. But such is the fact. If, as we have seen, the burthen of a revival rests chiefly upon the active, the humble, the supplicating few; it is equally obvious that the latter are often found to faint in prayer, to grow weary of exertion, to yield to discouragement, and finally to retire from the field of conflict. Poor human nature! Who would confide in it? Of what amazing inconsistencies is it susceptible? And can these be pardoned? Who, then, will undertake to calculate the length, and the breadth, and the height, and the depth of that love, which can forgive such vileness and finally save from destruction those who are the guilty subjects of it?

The first symptom of declension among the special promoters of a revival, is often seen in a forgetfulness of this very proneness to degeneracy, of which I have been speaking.

When the prayers of the suppliant are first answered in the conversion of souls, he can hardly persuade himself that the thing is a reality; and when he finally takes up the conclusion, that God does hear and answer his unworthy petitions, in behalf of the bestowment of such immeasurable blessings, he is still more and more astonished at the boundless condescension of God. His heart is entirely broken, and he pours it out like water. He feels increasing compassion for souls, and still stronger desires for the glory of God in their salvation. He labours, and prays, and believes, and supplicates, and prevails. He is pressed continually into straits and difficulties; but these only drive him nearer to the mercy-seat. Temptations from without, and foes from within, assail him; but these, while they compel him to feel his weakness, constrain him to derive wisdom and strength from the Almighty. Thus far it is well. Let this spirit continue; and the work of grace will move forward. Just so long as he and his brethren will persevere in this precise course; just so long, through the matchless condescension of a prayer-hearing God, will they be seen to prevail. The suppliant himself is soon convinced of this fact, but the discovery is not unattended with its dangers. He begins, ere long, to say to himself—"Is it possible that I can ever again sink into my former insensibility? This would be the height of ingratitude. It cannot be; and it must not. The Lord, who has been so gracious, will henceforward preserve me. I can never forget his loving kindness. *I know* that he hears prayer; and he has now taught me a a lesson, which I shall always remember. How has he distinguished me by his grace. But it is He alone that hath made me to differ."

The suppliant next looks around him, and wonders that others should remain so insensible. This, indeed, had formerly attracted his notice. Then it moved him to tears of regret; now it kindles his impatience.—Once it induced him to plead with his brethren, and to exhort them with all long suffering and meekness; now he begins to warn them with earnestness, and to press them with severity. This gradual change is more apparent to others than to himself. Sometimes, too, there may be a necessity for such a change. As the revival increases in power, the suppliant feels deeper anxiety; and the conduct of the slothful appears more inexcusable in its nature, and more immediately ruinous in its consequences.—His soul, too, is grievously troubled, and it impels him to plainness of speech. His heart is full, and he must unburthen it. All the motives that can be derived from three worlds, are pressing upon him at once. He sees sinners on the point of settling the great question of life or death eternal, and this directly on the verge of a yawning precipice. A little longer, and their fate is sealed. He must be in earnest. He must speak plainly. He must use great boldness of speech. He must do this both to the brethren and to the unconverted. If peradventure the one will be induced to take up the stumbling blocks from the way of the other, that both may be saved in the day of the Lord.

It is very possible that all this while, the suppliant may not have materially departed from the strait course of duty. All this, for ought I can discover, may have been imperiously demanded by the existing exigences. Some of your readers, perhaps, will doubt this; and for the present I will have no controversy with them. But there is one position, to the truth and importance of which, all will be ready to subscribe. It is this: If the suppliant, amid his gradual and (to himself) imperceptible change of deportment, is not, in the mean time, proportionably increasing in spirituality, and becoming more earnest and more persevering in prayer, and perhaps I might add, more prevalent at the throne of mercy; then it is sufficiently evident that his revival spirit is already on the decline. Humility is now giving place to a refined species of self-esteem; brokenness of spirit is beginning to heal itself; meekness is giving place to impatience; zeal is degenerating into rashness; and faith, it is probable, will soon be succeeded by presumption and unbelief.

As the Spirit, thus grieved, is beginning to retire with his influences, the suppliant sees it and trembles; but he has not discovered the cause. He is conscious of feeling a little more wise and confident than he did at the commencement of the revival; but it is the Lord that has taught him. He perceives that he is making a higher estimate of his own attainments than he could once have done; but the Lord, by his grace, has made him to differ from the many around him, and he would not be unmindful of the favour. He perceives that conversions are becoming less frequent than they were in the height of the revival; but for this, too, he can find a reason. Sinners are increasing in obstinacy; while the praying ones around him are evidently losing their faith. And now, what if his own faith should waver a little under such discouraging circumstances? This would be very sinful; but he is an imperfect being; he is but human; he is but a poor helpless creature, at best. The faith of the most devoted Christian on earth, might at length be overcome by accumulated obstacles. The strength of faith, too, he now recollects, is to be estimated more or less in reference to the obstacles he has to encounter. These he considers have now so greatly multiplied, that it can scarcely be expected, without an almost unexampled increase of faith, he should longer be found to prevail.

Thus he settles the question in the spirit of self-complacency. He now recollects that the supplications of Moses, of David, and of Jeremiah, could not always prevail against the threatening wrath of the Almighty; and says it is possible, that though the "three men, Noah, Daniel and Job," stood before the mercy-seat, they would no longer prevail.

Now he is prepared to review his former notions of praying in faith for a revival. He feels that the Spirit has not entirely left him; and therefore infers that he may still be offering acceptable prayer, though the answer should be long delayed, or never finally given. He now predicates more upon the sovereignty of God than he had done before, even when he deeply felt this sovereignty to be his whole dependence. The revival has now ceased, in divine providence; and his own duties must of course be modified by the circumstance Here the burthen of souls leaves him. This, too, was to have been expected, for the work has ceased. He now begins to look back upon the comforts he has enjoyed. He sees that the evidences of his own good estate have brightened. Even now his emotions glow with ardour at the recollection of the past scenes. He prays for their speedy return, without the least expectation of such an event, and comforts himself, that in such a season as this he can possess so much remaining susceptibility.

Now whether all these reasonings have been true or false, is not the precise question before us. Some of them doubtless have more truth in the abstract, than seasonableness in the application. Many of the inferences are at least of a questionable nature; and in some cases, the cause has evidently been put for the effect, and the effect for the cause. But however this may be, one thing is demonstrably certain; the suppliant, in reference to the subject of revivals, has learned to think of himself and his attainments more highly than he ought to think. He now feels that he understands the subject. Experience has taught him. In another revival, should he live to see it, he would know better how to act. Alas, poor man! Gray hairs are here and there upon him; and he knoweth it not. He may still pray for common mercies, where he feels less wisdom, and prevail; for God is long-suffering and merciful. But in relation to a revival, he now continues to pray amiss. At least, he has passed over from the ranks of the praying few, to those of the rejoicing many; and it is greatly to be feared that he will never return. He has forgotten the great lesson which the Spirit had taught him; and his pupilage needs to be entirely renewed. Nay, it may require a far more rigourous course of discipline than was formerly employed by the divine hand, to bring him back to the precise point from whence he declined; for he must be made to see that his wisdom is foolishness, and his knowledge, presumption. He must again become ignorant and simple-hearted, like a little child; and though he should have already passed through many revivals in the course of his pilgrimage, he has yet every thing to learn; for circumstances are continually varying. Of the devices of the adversary there is absolutely no end; and as to the Lord's ways, these are still in the mighty deep. Sometimes he rides in the whirlwind and manages the storm; at others, he is heard only in the still small voice. On one occasion he is seen to ride prosperously, as in a chariot of fire; again he appears as in the mild zephyrs of the morning, when not a leaf is stirred, and when his presence is felt only in the breathing fragrance that attends it. One lesson, and only one, is it our privilege effectually to learn. That lesson is deep humility, combined with effort—entire prostration of soul, in connexion with the most united activity in the cause of Christ.—Christian reader, you that have once prayed and prevailed. Have you at length learned this lesson? Or is yours such a case as I have just now described? Examine, I beseech you; for the redemption of the soul is precious; and it is more than possible that the man who has once been forward among the promoters of revivals, may afterwards have unconsciously become a perfect stumbling block. (*To be continued.*)

For the Western Recorder.

MR. EDITOR—Permit me to address a few words to Christians, whose path of duty, with regard to the sabbath measures, does not appear perfectly plain to them.

If we take for granted that the christian Sabbath is a divine institution, and if we take things just as they now are, in this part of the country, I think there is not as great difficulty in ascertaining our duty, as there was one year ago. We now find that Christians, from all parts of the United States, and of almost all denominations, are petitioning our National Legislature to repeal an act, which requires those connected with the post-office department, and engaged in transporting the mail, to violate the sanctity of the Sabbath.

We also find a line of stages and canal boats established, which gives the Christian and the moral man an opportunity to manifest their regard for the Sabbath day, by uniformly giving such lines their individual patronage. We find, too, that the American Sabbath Union is formed, and active in promoting the better observance of that day. I know that many good people have doubted the expediency of some of those measures; and am by no means prepared to say, that they have all been brought into existence exactly at the best time, and entirely by the wisest measures. But so it is; we find them just as they are; having for their sole object, in the minds of their *true* friends, the glory of God, and the present and future good of man. We admit that there have been, and still are some differences of opinion in the minds of good men, with regard to the expediency of the sabbath measures. These, as far as possible, should be obviated; for just so long as they exist, opposers will be kept more or less in countenance, while they continue to disobey God, and contribute to the ruin of our country. Would to God that all were at length agreed as to the best way of promoting the great object under consideration. By division of sentiment we are paralysing the efforts of the benevolent, and thereby helping the sabbath-breakers to do the greater mischief. To me, as circumstances now are, the course of duty appears perfectly plain.

Some Christians, for a while, doubted the propriety of establishing Missionary and Bible Societies; and the enemy, with all his strength, came against these, and for a while threatened almost to effect their ruin. But as soon as good men put forth their *united* effort, they prospered. The same may be said of Tract, Sabbath School and Temperance Societies. They have all in their turn been opposed by bad men; and in no instance has their success been rendered certain, till good men, who love their country, and fear God, became willing to advocate their cause, and *associate together*, for the promotion of their interest.

We cannot expect that the profane swearer, the gambler, the debauchee, and those who aid such things, to gratify their desires and carnal appetites, will advocate opposite principles, or reform in conduct, without adequate motives. They are the creatures of God's moral government, and must be operated upon by moral suasion, by public opinion, and by force of example. And who but the Christian, the philanthropist, and the moral man, will bring these motives to bear upon such characters. And will the vicious ever, as a community, exchange their habits of vice for habits of morality, or even retire into the shades of night as a covering, unless men who wish well to society, unite both by precept and example, to discountenance such conduct? Suppose one third part of the moral and religious community (were it possible, at the same time, for them to remain such) should occasionally unite with the immoral in their wickedness, what would be the result? It would be to keep a whole nation of wicked men in the road to ruin.

Whenever good men attempt to remedy an evil, whether it be by building houses for public worship, or hiring ministers to preach the gospel, or whether by individual effort, they will often be sure to meet with virulent opposition; and the longer an effort is deferred, beyond the proper season, the more desperate will be the conflict. But whenever they give their *undivided* assistance for the accomplishment of any desirable object, victory is theirs.

Drunkards will not, as a people, establish Temperance Societies, nor will they leave off drinking intoxicating liquors, so long as it is popular to drink them; and some men are found to drink without becoming drunkards. But when it is found disreputable for sober men to drink even *temperately*, then the example of the latter will keep many from acquiring the habit of drinking; and the drunkard, who would not otherwise conquer his appetite for the poisonous fluid, is often saved by the example and influence of his neighbour. But even this work of benevolence causes great uneasiness. The drunkard, and the almost drunkard, are ready to cry proscription, confederacy, priest-craft, "combination to break down" those engaged in distilling and vending ardent spirits. Now it is perfectly futile to hope such men as these will effect a change for the better in public sentiment. If it is ever effected, (and it certainly can be—doubtless it will be effected), it must be done by the united efforts, and by the total abstinence of the friends of the country and their fellow creatures. Example and influence will thus tell on the future condition and welfare of the drunkard.

So, it appears to me, with regard to the Sabbath. We must have something up before the public which is tangible. The Sabbath, like the objects of which I have been speaking, will never be preserved by wicked men. They will never respect it, until it is generally thought disreputable to profane it; and it never will be thought disreputable, so long as moral and religious men travel and transact business on that holy day, With great deference to the opinions of some venerable and good men, I think that in the present state of things, public sentiment cannot be changed in favour of the Sabbath, so long as they will give their patronage indiscriminately, to those who habitually violate the Sabbath, and those who do not. I do believe that if the line of distinction is not soon drawn, (since we are now called upon to make this distinction), our efforts in favour of the Sabbath will be lost. By giving our patronage in *part* to the sabbath-breaker, we shall paralyse every effort that is making in favour of this object, and do more to encourage wicked men in violating the Sabbath, than those do who believe in no Sabbath at all; for here, say they, is one who *professes*, but does not live up to his profession.

It has often been said, as I have before remarked, that good men are not all agreed as to the expediency of the sabbath-keeping measures. I very well know that *all* good men do not think alike, as to the *means* which would most promote the interests of the Sabbath; but I believe that very few indeed, if any, would be willing that that day should be lost among the days employed in worldly business. And it will readily be admitted, that if *all* good men, who love the institution of the Sabbath, would now unite to discountenance sabbath-breakers, that day could not long be profaned by the enemies of it.

Wherever any religious or moral improvement is to be made, we often see that good and wise men cannot perfectly agree, in all points, as to the means best adapted to the end. But is it wise, on that account, to turn *against* the improvement, because all do not think alike with regard to the *means?* If a part engage perseveringly to hinder the accomplishment of the object, because they disapprove of some of the *measures* adapted in its favour, wicked men, who are opposed to the object, because the success of it would operate against their interest and feeling, will uniformly unite with them; and when this union is thus consummated, tho' on different principles, nothing can be accomplished.

I am persuaded that the proportion of good people, who disapprove of the sabbath-keeping measures, is not half so large as many would have us think. Yet is it not possible that a small number, by uniting with the enemy, may finally blot out the existence of the Sabbath among us? Is it probable that the public can devise other means, than the pioneer line of stages and the citizens' line of boats, which would be better adapted to the end, and at the same time be more acceptable? If not, then let us try *these* measures. I sincerely wish we could all see alike on this subject. Then it would not be long before we should again see that day universally respected.

But again, it is said, this would be uniting directly to break down the old lines. This assertion is not true. We have come to the conclusion, that it is no longer our duty to *give them our money*, and thereby encourage and help them to treat with contempt the commands of God, and trifle with the dearest interests of community; when at the same time we can serve ourselves and the public better, by giving the same money to others; and this we certainly have a *right* to do. We have a *right*, also, to travel in our own conveyances, or hire private conveyances, if we choose. The existing lines of sabbath-breakers have no *claim* for our money or patronage, under such circumstances. Besides this, we have invited them to stop their stages and boats, and promised them our patronage, if they chose to do it. We are under no obligation to help them do wrong.

I suppose that the course in question will awaken the same spirit which the societies above mentioned awakened, and this for similar reasons. The distiller of ardent spirits says to his neighbour who has erected a brewery, and the retailers of ardent spirits to him who proposes coffee instead of whiskey, "You intend to break us down;" and to their neighbours who will not buy intoxicating drink of *them*, instead of a harmless beverage of their neighbours, they cry out, "Combination," "*wicked combination!*" But "we will not be *driven* by you; we will spend the last farthing we have, before we will give it up." Go to them and say, "Sirs, you are ruining your neighbours and your children, and if you will not stop, we cannot give you our patronage. Yet, if you will come into this reasonable measure, we will then let you share in our traffic." Is this wrong? Suppose these men go on in their old way, and their neighbours give their patronage to another, who is it that breaks them down? Not their injured neighbours, but their own wicked tempers, kept awake by the influence of the enemy of all good. Just so it is with those lines of stages and boats which travel on the Sabbath. It is our belief that they are bound to lie by on that day. Let them do this, and they shall have our best wishes and our patronage, in preference to a new line; but if they will not do it, and public sentiment should by and by discountenance their practice, we feel as clear from the charge of *breaking them down*, as the apostles would have been of martyring themselves, because they would not renounce their religion. And if these men have any just reason to make this charge, then all wicked men and outlaws can make the same charge, whenever the laws of our country and associations of men oppose their carnal feelings and interests.

COTTAGER.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XXIV.

I have now arrived at my closing number; in which I propose to examine the plan for the removal of the Indians beyond the Mississippi.

This plan, so far as its principles have been developed and sanctioned by the government, is as follows:—

Congress will set apart a tract of country west of the Arkansas territory, perhaps 150 miles long and 100 miles broad, and will guaranty it as the perpetual residence of the Indians. Upon this tract will be collected numerous tribes, now resident in different states and territories. The land will be divided among tribes and individuals, as Congress shall direct. The Indians, thus collected, will be governed by white rulers; that is, by agents from the United States; till the time shall arrive, when they can be safely trusted with the government of themselves. At present they are to be treated as children, and guarded with truly paternal solicitude. The United States will bear the expense of a removal; and will furnish implements of agriculture, the mechanical arts, schools, and other means of civilisation. Intruders will be excluded. Ardent spirits will not be allowed to pass the line of demarkation. And, as a consequence of all these precautionary measures, it is supposed that the Indians will rise rapidly in various respects; that they will be contented and happy in their new condition; and that the government will merit and receive the appellation of benefactors. This is the plan; and the following considerations appear to my mind in the light of objections to it:—

1. It is a suspicious circumstance, that the wishes and supposed interests of the whites, and not the benefit of the Indians, afford all the impulse, under which Georgia and her advocates appear to act. The Indians are in the way of the whites; they must be removed for the gratification of the whites; and this is at the bottom of the plan. But if the Cherokees had been cheerfully admitted, by the inhabitants of Georgia, to possess an undoubted right to the permanent occupation of their country; and if this admission were made in terms of kindness, and with a view to good neighbourhood, according to Mr. Jefferson's promise embodied in a treaty; if such had been the state of things, we should have heard nothing of the present scheme. Is it likely that a plan conceived in existing circumstances, and with the sole view of yielding to unrighteous and unreasonable claims, can be beneficial in its operation upon the Indians? A very intelligent member of Congress from the west declared to the writer of these numbers, that the design of the parties most interested was, to destroy the Indians, and not to save them. I do not vouch for the accuracy of this opinion; but it is an opinion not confined to one, or two, or twenty, of our public men. At any rate there is no uncharitableness in saying, that Georgia is actuated by *a desire to get the land of the Cherokees;* for she openly avows it. As little can it be doubted, that the plan in question is suited to her desires. It is not common for a party deeply interested, to devise the most kind and benevolent way of treating another party, whose interests lie in a different direction.

2. The plan is to be distrusted, because its advocates talk much of future generosity and kindness; but say nothing of the present obligations of honour, truth, and justice. What should we say, in private life, to a man who refused to pay his bond, under hand and seal, a bond, which he did not dispute, and which he had acknowledged before witnesses a hundred times over, and yet should ostentatiously profess himself disposed to make a great many handsome presents to the obligee, if the obligee would only be so discreet as to deliver up the bond? Would it not be pertinent to say, "Sir, *be just before you are generous;* first pay your bond, and talk of presents afterwards."

Let the government of the United States follow the advice given by Chancellor Kent to the state of New-York. Let our public functionaries say to the Cherokees, "The United States are bound to you. The stipulations are plain, and you have a perfect right to demand their literal fulfilment. Act your own judgments. Consult your own interests. Be assured that we shall never violate treaties." If this language were always used; if *acknowledged obligations* were kept in front of every overture; there would be less suspicion attending advice, professedly given for the good of the Indians. It is not my province to question the motives of individuals, who advise the Cherokees to remove. No doubt many of them are sincere. Some of them are officious; and should beware how they obtrude their opinions, in a case of which they are profoundly ignorant, and in a manner calculated only to weaken the righteous cause. All advisers, of every class, should begin their advice with an *explicit admission of present obligations.*

3. The plan in question appears to me entirely visionary. There has been no experience among men to sustain it. Indeed, theoretical plans of government, even tho' supposed to be founded on experience gained in different circumstances, have uniformly and utterly failed. So wise and noble a man as Mr. Locke, was totally incompetent, as the experiment proved, to form a government for an American colony. But what sort of a community is to be formed here? Indians of different tribes, speaking different languages, in different states of civilisation, are to be crowded together under one government. They have all heretofore lived under the influence of their hereditary customs, improved, in some cases, by commencing civilisation; but they are now to be crowded together, under a government unlike any other that ever was seen. Whether Congress is to be employed in digesting a municipal code for these congregated Indians, and in mending it from session to session; or whether the President of the United States is to be the sole legislator; or whether the business is to be delegated by a civil or military prefect, we are not told. What is to be the tenure of land; what the title to individual property; what the rules of descent; what the modes of conveyance; what the redress of grievances; these, and a thousand other things, are entirely unsettled. Indeed, it is no easy matter to settle them. Such a man as Mr. Livingston, may form a code for Louisiana, though it requires uncommon talents to do it. But ten such men as he could not form a code for a heterogeneous mixture of Indians.

If this embarrassment were removed, and a perfect code of aboriginal law were formed, how shall suitable administrators be found? Is it probable that the agents and sub-agents of the United States will unite all the qualifications of Solon and Howard? Would it be strange if some of them were indolent, unskilful, partial, and dissolute? and if the majority were much more intent on the emoluments of office, than on promoting the happiness of the Indians? One of the present Indian agents, a very respectable and intelligent man, assured me, that the plan for the removal of the Indians, was altogether chimerical, and, if pursued, would end in their destruction. He may be mistaken; but his personal experience in relation to the subject, is much greater than that of any other person, who has been engaged in forming or recommending the plan.

4. The four south-western tribes are unwilling to remove. They ought not to be confounded with the northern Indians, as they are in very different circumstances.—The Cherokees and Choctaws are rapidly improving their condition. The Chickasaws have begun to follow in the same course.—These tribes, with the Creeks, are attached to their native soil, and very reluctant to leave it. Of this the evidence is most abundant. No person acquainted with the actual state of things can deny, that the feelings of the great mass of these people, apart from extraneous influence, are decidedly and strongly opposed to a removal. Some of them, when pressed upon the subject, may remain silent. Others, knowing how little argument avails against power, may faintly answer, that they will go, *if they* MUST, and *if a suitable place can be found for them.* At the very moment, when they are saying this, they will add their strong conviction, that no suitable place can be found. In a word, these tribes will not remove unless by compulsion, or in the apprehension of force to be used hereafter.

5. The Indians assert, that there is not a sufficient quantity of good land, in the contemplated tract, to accommodate half their present numbers; to say nothing of the other tribes, that are to be thrust into their company. Even the agents of the United States, who have been employed with a special view to make the scheme popular, admit that there is a deficiency of wood and water. Without wood for fences and buildings, and for shelter against the furious northwestern blasts of winter, the Indians cannot be comfortable. Without running streams, they can never keep live stock; nor could they easily dig wells and cisterns for the use of their families. The vast prairies of the west will ultimately be inhabited.—But it would require all the wealth, the enterprise, and the energy, of Anglo-Americans, to make a prosperous settlement upon them. Nor, if the judgment of travellers is to be relied on, will such a settlement be made, till the pressure of population renders it necessary. The most impartial accounts of the country, to the west of Missouri and Arkansas, unite in representing it as a boundless prairie, with narrow strips of forest trees, on the margin of rivers. The good land, including all that could be brought into use by partially civilised men, is stated to be comparatively small.

6. Government cannot fulfil its promises to emigrating Indians. It is incomparably easier to keep intruders from the Cherokees where they now are, than it will be to exclude them from the new country. The present neighbours of the Cherokees, are, to a considerable extent, men of some property,

respectable agriculturists, who would not think of any encroachment, if the sentence of the law were pronounced firmly in favour of the occupants of the soil. Stealing from the Indians is by no means so common as it was fifteen years ago. One reason is, that the worst class of settlers has migrated farther west. They are stated, even now, to hover around the emigrant Creeks, like vultures. It may be laid down as a maxim, that so long as Indians possess any thing, which is an object of cupidity to the whites, they will be exposed to the frauds of interested speculators, or the intrusion of idle and worthless vagrants: And the farther removed the Indians are from the notice of the government, the greater will be their exposure to the arts or the violence, of selfish and unprincipled men.

Twenty years hence, Texas, whether it shall belong to the United States or not, will have been settled by the descendants of Anglo-Americans. The state of Missouri will then be populous. There will be great roads through the new Indian country, and caravans will be passing and repassing in many directions. The emigrant Indians will be *denationalised*, and will have no common bond of union. Will it be possible, in such circumstances, to enforce the laws against intruders?

7. If the Indians remove from their native soil, it is not possible that they should receive a satisfactory guaranty of a new country. If a guaranty is professedly made by a compact called a *treaty*, it will be done at the very moment that treaties with the Indians are declared not to be binding, and for the very reason that existing treaties are not strong enough to bind the United States. To what confidence would such an engagement be entitled?

It is now pretended that President Washington, and the Senate of 1790, had no power to guaranty to Indians the lands on which they were born, and for which they were then able to contend vigorously, at the muzzle of our guns. Who can pledge himself, that it will not be contended, ten years hence, that President Jackson, and the Senate of 1830, had no constitutional power to set apart territory for the permanent residence of the Indians? Will it not then be asked, Where is the clause in the constitution, which authorised the establishment of a new and anomalous government in the heart of North-America? The constitution looked forward to the admission of new states into the Union; but does it say any thing about Indian states? Will the men of 1840, or 1850, be more tender of the reputation of President Jackson, than the men of the present day are of the reputation of President Washington? Will they not say, that the pretended treaty of 1830, (if a treaty should now be made), was an act of sheer usurpation? that it was known to be such at the time, and was never intended to be kept? that every man of sense in the country considered the removal of 1830 to be one of the few steps necessary to the utter extermination of the Indians? that the Indians were avowedly considered as children, and the word *treaty* was used as a plaything to amuse them, and to pacify grown up children among the whites?

If the design is not to be accomplished by a treaty, but by an act of Congress, the question recurs, Whence did Congress derive the constitutional power to make the Indian state, 150 miles long, and 100 miles broad, in the heart of this continent? Besides, if Congress has the constitutional power to pass such an act, has it not the power of repealing the act? Has it not also the power of making a new state of whites, encircling this Indian community, and entitled to exercise the same power over the Indians, which the states of Alabama and Mississippi now claim the right of exercising over the four southwestern tribes? Will it be said, that the contemplated Indian community will have been first established, and receive its guaranty, and that therefore Congress cannot inclose the Indians in a new state? Let it be remembered, that the Creeks and Cherokees received their guaranty about thirty years before the state of Alabama came into existence; and yet that state claims the Indians within its chartered limits, as being under its proper jurisdiction; and has already begun to enforce its claim. Let not the government trifle with the word guaranty. If the Indians are removed, let it be said in an open and manly tone, that they are removed because we have the power to remove them, and there is a political reason for doing it; and that they will be removed again, whenever the whites demand their removal, in a style sufficiently clamorous and imperious to make trouble for the government.

8. The constrained migration of 60,000 souls, men, women, and children, most of them in circumstances of deep poverty, must be attended with much suffering.

9. Indians of different tribes, speaking different languages, and all in a state of vexation and discouragement, would live on bad terms with each other, and quarrels would be inevitable.

10. Another removal will soon be necessary. If the emigrants become poor, and are transformed into vagabonds, it will be evidence enough, that no benevolent treatment can save them, and it will be said they may as well be driven beyond the Rocky mountains at once. If they live comfortably, it will prove that five times as many white people might live comfortably in their places. Twenty-five years hence, there will probably be 4,000,000 of our population west of the Mississippi, and fifty years hence not less than 15,000,000. By that time, the pressure upon the Indians will be much greater from the boundless prairies, which must ultimately be subdued and inhabited, than it would ever have been from the borders of the present Cherokee country.

11. If existing treaties are not observed, the Indians can have no confidence in the United States. They will consider themselves as mendicants, reduced to that condition by acts of gross oppression, and then taken by the government, and stowed away in a crowded work house.

12. The moment a treaty for removal is signed by any tribe of Indians, on the basis of the contemplated plan, that moment such a tribe is *denationalised;* for the essence of the plan is, that all the tribes shall come under one government, which is to be administered by whites. There will be no party to complain, even if the pretended treaty should be totally disregarded. A dead and mournful silence will reign; for the Indian communities will have been blotted out forever. Individuals will remain to feel that they are vassals, and to sink unheeded to despondency, despair, and extinction.

But the memory of these transactions will not be forgotten. A bitter roll will be unfolded, on which *Mourning, Lamentation, and Woe to the People of the United States*, will be seen written in characters which no eye can refuse to see.

Government has arrived at the bank of the Rubicon. If our rulers now stop, they may save the country from the charge of bad faith. If they proceed, it will be known by all men, that in a plain case, without any plausible plea of necessity, and for very weak and unsatisfactory reasons, the great and boasting republic of the United States of North-America *incurred the guilt of violating treaties;* and that this guilt was incurred when the subject was fairly before the eyes of the American community, and had attracted more attention than any other public measure since the close of the last war.

In one of the sublimest portions of divine revelation, the following words are written: *Cursed be he that removeth his neighbour's landmark: And all the people shall say, Amen.*

Cursed be he that maketh the blind to wander out of the way: And all the people shall say, Amen.

Cursed be all that perverteth the judgment of the stranger, fatherless, and widow: And all the people shall say, Amen.

Is it possible that our national rulers shall be willing to expose themselves and their country to these curses of Almighty God? Curses uttered to a people, in circumstances not altogether unlike our own? Curses reduced to writing by the inspired lawgiver, for the terror and warning of all nations, and receiving the united and hearty *Amen* of all people, to whom they have been made known?

It is now proposed to *remove the landmarks*, in every sense; to disregard territorial boundaries, definitely fixed, and for many years respected; to disregard a most obvious principle of natural justice, in accordance with which, the possessor of property is to hold it, till some one claims it, who has a better right; to forget the doctrine of the law of nations, that engagements with dependent allies are as rigidly to be observed, as stipulations between communities of equal power and sovereignty; to shut our ears to the voice of our own sages of the law, who say, that Indians have a right *to retain possession of their land and to use it according to their discretion*, antecedently to any positive compacts; and, finally, to dishonour Washington, the father of his country; to stultify the Senate of the United States, during a period of thirty-seven years; to burn 150 documents, as yet preserved in the archives of state, under the denomination of treaties with Indians, and to tear out sheets from every volume of our national statute-book and scatter them to the winds.

Nothing of this kind has ever yet been done, certainly on a large scale, by Anglo-Americans. To us, as a nation, it will be a new thing under the sun. We have never yet acted upon the principle of seizing the lands of peaceable Indians, and compelling them to remove. We have never yet declared treaties with them to be mere waste paper.

Let it be taken for granted, then, that *law will prevail.* "Of law," says the judicious Hooker, in strains which have been admired for their beauty and eloquence ever since they were written, "Of law there can be no less acknowledged, than that her seat is the bosom of God; her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, each in different sort and order, yet all with uniform consent, admiring her as the mother of their peace and joy."

WILLIAM PENN.

TEMPERANCE.

From the New-York Observer.

TEMPERANCE CAUSE IN ENGLAND.

Extract of a letter from a gentleman in Bristol, England, to his friend in this city, dated Nov. 9, 1829:—

DEAR SIR—I rejoice to see the progress of Temperance Societies in the United States. It is practical self-denial of the most beneficial tendency. It is no small honour to have taken the lead, and if your citizens will persevere in this important point of reformation, health, riches and honour will result in a period of time *you* may live to see. Great as these blessings are, greater will follow in their train. Sobriety will induce thoughtfulness; reflection will produce a thirst for knowledge; knowledge leads to wisdom; and true wisdom is piety; and piety centres in love to God, and love to man for God's sake.

If the population of the United States become *generally* a sober, moral and religious people, there is no foreseeing the height to which its national prosperity may attain.—Much as this is to be desired, it is comparatively as the dust of the balance, compared with the lead it will be enabled to take, in promoting the cause of the Redeemer thro'out the world.

Intemperance throws a withering blast over the blessings of Providence, and is opposed to all that is good, useful and praiseworthy among men. It is the bitter root from whence innumerable evils proceed; eradicate it out of your land, and it will be prepared to bring forth fruits unto holiness, and the reward will be life eternal through Jesus Christ our Lord. Not only on "the bells of the horses," but on the SHIPS will be written, "Holiness to the Lord."

Annexed I send you a table of the revenue collected during the last eight years, in Great-Britain, on those poisonous beverages, which were *principally* paid by the classes commonly denominated poor. Its accuracy may be depended on, as it was procured for me from the treasury by one of our members of Parliament. Can you wonder at the distress you read of in our newspapers among our operatives and mechanics?

I have placed the table and all your publications on temperance in the hands of competent persons in London, with the hope that *something* will be *attempted* to slay this many headed Hydra, which is ruining my country. The table presents *only the duties collected*, to which must be added the *cost of the poisonous articles*, for which we have not correct data at present; and which it will require time to collect.

Duties paid from the years 1821 to 1828, on beer, malt, british spirit, and foreign spirit of all kinds, in Great-Britian:—

Year.	*Total.*
1821,	£14,141,000
1822,	13,387,000
1823,	13,432,000
1824,	13,292,600
1825,	14,895,700
1826,	15,516,600
1827,	13,863,800
1828,	16,150,000
Total of 8 years,	£114,678,700

Note.—The army, navy, and ships' crews, *while on foreign voyages*, were supplied duty free, so that seamen only contribute while on shore or in the coasting trade.

A SECRET COMING OUT.

The Richmond Visitor mentions a person who will not suffer his wife to take that paper, because of its articles on *intemperance*. The Pittsburgh Christian Herald, speaking on the "brisk fire," and "new recruits" of the temperance ranks, says, "We happen to have a pretty extensive acquaintance in this western country; and sometimes an *occasional one*, whom we strongly suspect of feeling too strong a fire from our gun, refuses to furnish ammunition for another year." A good friend and faithful agent of our own says, "You must discontinue Esq. ——'s paper. There is too much about *rum* in it for some of us." We have heard one or two other stories of the same kind.—*Vermont Chronicle.*

We could add to the above list, and from members of the church too. They discontinue their papers, because they do not like to have the churches urged to become Temperance Societies.—*Editor Conn. Obs.*

We too could add an endorsement to the above. But what signifies? Four or five distilleries, we believe, have been prostrated within the limits where our paper circulates; and they probably have cost less than a subscriber apiece.—*Ed. West. Rec.*

A CURE.

In the same church with the man who had "a particular infirmity," was a member who had been for many years in very feeble health. Lately he joined a Temperance Society. A few months after, a friend met him and enqired about his health. "I am well," said he, "I am a healthy man." His friend inquired the cause of the improvement, and was told he had left off drinking. I did not know, said the other, that you were ever inclined to intemperance. "I never was," said he, "but drank a very small quantity, two or three times a day, under the impression that my health required it; but since I have dispensed with drinking spirit altogether, I found it was poison to me. I am now, as you see, a healthy able bodied man."

INTELLIGENCE.

THE INDIANS.

The following abstracts, more or less condensed, are derived from the last Missionary Herald:—

Cherokees.—Mr. Chamberlin, in reference to the present critical state of this tribe, says in a letter, dated Willstown, September 7th—"The civil and religious institutions, which now exist among this people, have been a work of much time, patience, and prudence. Some men seem to have been raised up for the purpose of bringing the Cherokees to the state which they are now in. These men have for years been holding the reins with a firm but careful hand, until they have brought the nation up a dangerous precipice, and fixed it on a firm civil basis, where if let alone, it will doubtless prosper; but if the nation is interfered with, it will be easy to plunge it into the abyss where it was thirty years ago; to break up all the religious institutions, to scatter the churches, and to cause the people, freed from civil and religious restraints, to abandon themselves to intoxication, lewdness, and almost every other vice, by which they will be wasted away until they become utterly extinct. I think now is the time when every christian, every philanthropist, and every patriot of the United States, ought to be exerting themselves to save a persecuted and defenceless people from ruin."

Choctaws.—Mr. Caldwell, a missionary under the direction of the American Board of Missions of the General Assembly, thus speaks of the examinations of the mission schools at Elliot, and Mayhew, which he attended:—

"The examinations generally, were highly satisfactory to all who witnessed them, and in many instances, they far surpassed my expectations. A little girl in one of the schools, eleven or twelve years old, had spelled for fifty days a page every day, without missing a word. She writes a good hand, composes well, and stood a good examination in geography and arithmetic. This is one instance of many that I could mention, to show the interesting character and importance of these schools. I could select a number of the children in these schools, who would not suffer by a comparison with children of their age in any school I have ever seen."

Chickasaws.—The Chickasaws have within a few months been more than ever agitated with the apprehension of being removed west of the Mississippi. This has disheartened the chiefs in regard to enforcing the salutary laws which had been enacted; has created an anxiety and confusion among the people, and turned their attention in a great measure from religion; and numbers, in general despondency, have returned to their former vicious indulgences.

NEW-ZEALAND MISSIONS.

Of all the stations now occupied by missionaries, that at New-Zealand, perhaps, presents the greatest number of obstacles to the success of the gospel. The nation, embracing two large islands in the South Pacific ocean, east of New-South Wales, (west longitude 181 to 194, south latitude 34 to 40), are distinguished at once for the two extremes of ferocity and levity. They have often roasted human victims, that had been taken as captives in battle, and fed upon them as upon the richest dainties; tho' more perhaps in the spirit of revenge, than in that of sensual gratification. The following extracts from one of the English Wesleyan journals, exhibit the opposite trait of character.—How strongly the language here quoted resembles that of infidel scoffers in the days of the apostles, and even in our own days, in the midst of a land of gospel privileges!—

"Sunday.—I had been speaking in English at the Horeke, this morning, from Luke xvi, 31, and finding Te-tao-nui, and Muriwai, his brother, and others, in the ship-yard, lounging away the Sabbath in idleness, I endeavoured to explain to them what I had been saying to my own countrymen. Te-tao-nui looked very significantly at me, and said, "New-Zealand men are like that, are they not?" meaning the rich man. I answered in the affirmative, and then added, "White men also are to be found in great numbers, answering to the same description of character." He then sneered and said, "Ha! ha!" as much as to say, Why then single us New-Zealanders out for being bad? He and his brother both wished to be informed whence our knowledge of the state of separate spirits was derived; and because we had not seen the fire of hell with our bodily eyes, he laughed at our belief of it. Te-tao-nui said, "You missionaries are a set of old women. When a spirit comes from the invisible world to the Horeke or Mangungu, and tells us that he has seen the things of which you speak, then we will believe him; but all the accounts we have received as yet have been directly opposite to yours. What food do they eat in the world of spirits?" On being told, that the organs of the bodily appetites dying with the body, it would want no food, he asked, "How do they see? How do they hear? What is their employment? If a brave man dies, how will he be able to exercise his bravery? If there are no places to besiege, must he become pacific? Ah! you are a set of old women; you do nothing but place yourselves within the precincts of your own dwelling. Are there no guns there? no people to fight with?" I then talked on the resurrection of the dead, when the following remarks were made:—How many persons have been already raised from the dead? Did you see them?" Being answered in the negative, they laughed heartily, saying, "Oh? indeed; you only *heard* of it from some one else." I then spoke to them of the judgment; but was equally unsuccessful in overcoming their levity. "I'll come over to you to-morrow," said one, "and you shall judge me; this man shall be condemned because he has a wry mouth." I asked Te-tao-nui what plea he would have to make to Jehovah for his unbelief. He asked me, "How he could speak, when he should have no mouth."—At the islet Motiti, I experienced a similar reception; whilst engaged in prayer, the natives were making the most ridiculous remarks. In consequence of the death of a slave, whom we blistered some months ago, they said we had no skill to heal the sick. Kari said, a native had been lately cured by the New-Zealand Karakia. * * * * * * *

"Sunday.—A native, to-day, on being exhorted to pray, asked if he was to shout aloud; and on being told, No, he said, "Why not?" and gave the same reason why he should do so, as Elijah did to Baal's worshippers, in mockery. I was asked the following questions, by natives who visited us to-day—"How will the man who is raised from the dead find his wife, whom, perhaps, another man has taken? What do the inhabitants of the lower regions eat? What do those in the sky eat?"

After all, the Lord's arm "is not shortened," nor "his ear dull with hearing," at this place. The missionaries have occasionally seen precious tokens of encouragement; and doubtless, thus sowing in tears, they will soon reap the fruit of their labours, if they faint not.

Greek Church.—The tenets of the Greek church are best learnt from a work on the state of the Greek church in Russia, which has been republished in this country. Their errors are abundant, both in doctrine and practice. They have, besides their feasts, near 200 fast days in the year; their fasts consisting of the substitution of one kind of food for another. They believe in baptismal regeneration, and no other; and although they have no faith in purgatory, they pray for the dead. They pray to the saints, of which every city and village has one. They address more prayers to the virgin Mary than to God; and make the same use of pictures that the Roman Catholics do of images. The hours of the Sabbath, except those devoted to public worship, are spent in amusements; the priests rarely preach, and the prayers, &c. are in an ancient Greek, which the common people do not understand, and are read in a hurried, indistinct, and irreverent manner. In one instance, however, Mr. Anderson heard the modern Greek testament read by the officiating priest, in a distinct and deliberate tone. In the evening the priest endeavoured to expound what he had read in the morning, but from ignorance was not very successful. This fact, however, shows what may be hoped for. The parish priests are generally married men of good character. The church and all connected with it, so far as Mr. Anderson could learn, favour the circulation of the scriptures; of which, as an honourable distinction from the Roman Catholics, the Greeks are proud.—*Vt. Chron.*

Universalism.—In the Daily Advertiser, of Wednesday last, a Universalist, by the name of Whittemore, announced that he would preach from the following text:—

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself." Those who think that Judas is now experiencing unending misery in hell, are affectionately requested to attend and hear what scripture evidence will be produced in favour of an opposite opinion, viz. *that he is now enjoying ceaseless felicity.*" !!

We hope we shall not be considered as advocating *suicide*, when we ask the strenuous believer in this doctrine, why it is that he will content himself here on earth, subject to all the cares and troubles which flesh is heir to, when "with a bare bodkin, he can his quietus make," and enter upon the joys of "ceaseless felicity?" We have thousands in our land, who are of no earthly use either to their friends or the community—men whose vices have placed them below the brutes—the very off-scum of society. Now, if this man believes his doctrine, that the *halter* is the conductor to "ceaseless felicity," is not he bound in the spirit of philanthropy to recommend this course to his hearers?—*Alb. Ch. Reg.*

Lotteries.—In England, lotteries are prohibited by law, and properly so. In this country, which is blessed with many charitable institutions, whose guardians are ever alert to promote the happiness of the people, by inculcating such principles, and by bestowing such lessons of moral and religious instruction, as will best secure the general improvement of society, is it not strange, that their efforts have not been directed to the extirpation of this destructive hydra? Temperance societies have been formed, and successfully established, in many sections of the state. Sunday schools, bible societies, alms houses, dispensaries, hospitals, saving fund societies, asylums of various descriptions, institutes of education and learning, a house of refuge for young offenders, and two solid penitentiaries for old ones, are noble characteristics of Pennsylvania, and yet *the greatest bane of society stares us in the face.—Phila. Friend.*

From Athens, Ohio.—Rev. John Spaulding, in a letter from Athens, says, "During the year, thirty-four have been added to our church; all but six on a profession of their faith. The church, as a body, is evidently increasing in strength, and growing in piety and good works. The cause of temperance has advanced beyond our expectation. Six of our merchants have relinquished the trade in ardent spirits. Our Bible Class and Sabbath School have been deeply interesting, and fruitful in good. We have nearly accomplished the work of putting two tracts into every family in this township, and are taking measures to supply three or four hundred destitute families in our county with the bible.

"In Alexandria, one of the fields of my labour, a church has been formed consisting now of twenty-eight or thirty members. I attended to administer the Lord's supper, for the first time, by a presbyterian minister, in the township. The log meeting-house not admitting all the audience, we repaired to the forest. It was a Sabbath in June. All was still; and every thing around contributed to give interest and solemnity to the scene, while beneath the huge trees we spread the sacramental board, and commemorated a Saviour's dying love. Probably five hundred listened to the preaching and witnessed the solemnities of the occasion. *Home Missionary.*

Washington Co. N. Y. Bible Society.—The Treasurer of this Society, in April last, remitted to the Parent Society, as a donation, $100; in July $400; in November, $200; and on the 6th of January, 1830, a donation of $1000; making $1700 since May last. One year since, this Society pledged $5000 to be paid in *two* years; for the purpose of aiding the Parent Society to accomplish the fulfilment of its pledge to supply every destitute family with a copy of the bible.—*Salem Post.*

The Domestic and Foreign Missionary Society of the Episcopal Church has a permanent fund of $3000; and the whole receipts since its organisation, have been about $19.000.

REVIVALS.

Still we hear of pleasing indications. Many were communicated at the meeting of Presbytery last week, at Rome. The presence of the Lord was deeply felt on that occasion. Who can tell what blessings may be in store for the churches in this vicinity? Yet the Lord will be "sought unto by the house of Israel," for these things.

A letter from Washington county, N. Y. mentions a powerful revival in several towns in that district of country. Particulars next week.

Orwell, Penn.—A missionary in Bradford county, Penn. says, "God has manifestly blessed the feeble efforts of your auxiliary Missionary Society in Bradford county. In July last, Rev. Amos Bingham visited this county, with a view of spending a year or more among us, as our missionary. The Lord opened a door for him immediately. The people in Orwell said, Come over and help us. Mr. B. went; they raised support for him, half of the time, with commendable zeal and promptness, provided for him a horse, &c. They brought their tithes into the storehouse, and the Lord poured them out a blessing. The church was collected to pray, and fast, and to make confession together; the Lord heard it, and visited them in mercy. Sinners were pricked in the heart, and began to inquire, "Men and brethren, what shall we do?" Perhaps sixty in the town have fled to Christ for refuge. Probably not more than half of these will join the presbyterian church; the others will join the methodist society. The work seems to be advancing, and, as we hope, spreading into the adjoining towns of Pike and Wysox.—*Home Miss.*

Bethany, N. Y.—Rev. J. B. Wilcox, in a letter from Bethany, in Genesee county, dated October 31st, says, "It is a more interesting time here than I have ever seen. Quite a number are inquiring, what they shall do to be saved. On Monday evening, I appointed a meeting for those who were anxious, and twelve were present. Professors are more awake to duty, and meetings are full and solemn.—*ib.*

Windsor, Vt.—Elder Howard writes to the editor of the Watchman, that he has baptised 40 converts in Windsor since the first of May last; that a number besides are rejoicing in hope; and that about 20 have joined the congregational church.—*Ch. Watch.*

We are informed that there is at this time, a very pleasing attention to the subject of religion in the towns of West-Boylston, Holden, and Northborough, Mass.—*ib.*

SABBATH SCHOOL DEPARTMENT.

Communicated by the Corresponding Secretary of the Western Sunday School Union.

AMERICAN SUNDAY SCHOOL MAGAZINE.

This publication has arrived, and been forwarded to such of the mail and village subscribers to the Sabbath School Visitant, as it was thought would choose to receive it. The following gentlemen will please to act as agents for the companies in the neighbouring towns:—

Mr. L. Holbrook, *Whitesborough.*
James M. Gray, *Paris, Union Society.*
Starr Clark, *Vernon-Centre.*
John Cross, Jun. *Oneida Institute.*
John E. Dutton, *Vernon.*
A. C. Lord, *Rome.*
Wm. Newcomb, *Westmoreland.*
Dr. Allen, *Augusta.*
H. S. Bradford, *Cooperstown.*
Rev. J. Hovey, *Winfield.*
Mr. B. S. Lyman, *Clinton.*
Paul Abbot, *Loweille.*
E. W. Clark, *Oswego.*

YOUTH'S FRIEND.

This is the title of a little work, published monthly, by the American Sunday School Union, at 25cts. a year. It makes sixteen pages, neatly printed, and is ornamented with cuts.

Any number of copies may be supplied at the Depository in this place; and it is earnestly hoped that those who regard the interests of the young, will use their efforts to circulate so useful a publication.

The Work done in Maryland.—It will be recollected, that in April, 1828, the Sunday School Union of the state of Maryland undertook the important work of establishing a Sabbath school in every congregation, society, or section of the state, where it might be found practicable.

By a report of the Society, presented last November, it appears that the sacred pledge has been REDEEMED. Seventy-eight schools, and about 6,000 children, have been added to their numbers during the past year; making the whole number now in connection with the Society, 198 schools, with 13,000 scholars. The total number of Sabbath schools in the state is computed at 295, containing about 30,000 scholars.

But the most cheering intelligence received from this Society, is, that of the conversion of between fifty and sixty of its teachers; thus affording a rich illustration of the sacred promise, "He that watereth others, shall be watered also himself." The estimated number of conversions among the children is about 200.

The Maryland Sunday School Union does not consider its work as done. "Continued exertions," says the report, "will be necessary, to preserve the fruits of our toils. Our trust is in Him, whose smile on our efforts hath caused them to produce such glorious results."

Rev. Dr. WAYLAND, President of Brown University, has acceded to the request of the Board of the American Sunday School Union, to preach a *Sunday School Sermon*, on the evening preceding the anniversary of the Society, in May next.

WESTERN RECORDER.

UTICA: FEBRUARY 9, 1830.

The editor of the Utica Intelligencer, and his correspondent 'X,' are respectfully informed, that the article of our's to which they so uncourteously alluded last week, was written without the least reference to the "Oratorio;" without our even having observed that an oratorio, or any other musical entertainment, had been advertised or been in immediate contemplation. And we must say, too, that we were equally ignorant of the fact of any opposition having been manifested, by any party whatever, in relation to that occasion. As a soft answer sometimes turneth away wrath, perhaps the editor and his correspondent may be so far provoked to gentleness by this explanation, as to allow that the "*ungenerous libeller*" should have been pardoned, while insisting, with his accustomed earnestness, upon the *intrinsical* importance of a principle, which is universally acknowledged among christian writers to be fundamental.

The principle they complain of, is one which we have uniformly maintained, as the files of the Recorder, for these six years past, will abundantly show. The same principle is recognised in our best treatises. Our most respectable public journals, magazines and quarterlies, have repeatedly advocated it in terms which were unequivocal. And among distinguished divines and moralists across the Atlantic, the pious Newton, the discriminating Cecil, the excellent Legh Richmond, and the inimitable Cowper, have united in giving it a prominence, which can scarcely be augmented by the scriblings of any humble editor like ourselves.

The sentiments which 'X' would inculcate, are not farther removed from the position we have advocated, than they are contradictory to the acknowledged principles of sound criticism. We have never presumed to call in question the *general* excellence of the compositions of any of the distinguished masters. So far from it, that we have often added our feeble testimony to their intrinsical worth. We too, like 'X,' have lamented the "cold and insipid style," which, through the indifference and the negligence of the churches, has been suffered these many years to prevail. This is one side of the question, which we hope will now be understood. The other side is seen in the following remark of 'X.'

"*If the* EAR *is gratified, no matter what may be the* CHARACTER *of the music;* the mind will be more open to devotional feeling."

Christian reader, look well to the nature of this sentiment. This is precisely the sentiment of thousands, who, as they "cast off fear and restrain prayer" themselves, would also, if it were in their power, persuade all the churches

in the land, that no difference need be observed even in the circumstantials of cultivation, whether these relate to purposes of amusement, or to seasons of devotion. We would fain hope better things of 'X,' whoever he may be, and of his friends and associates; nor have we the least feelings of hostility to any musical man or body of musicians living; and we wish this also to be distinctly understood and remembered. In the mean time, no personal abuse, however flagrant, shall drive us to the abandonment of just principles, in reference to a subject which is of such vital importance to the interests of the churches.

The Catholic Press.—We are not surprised to find that our recent remarks on the infallibility of the Romanists, have stirred up the wrath, and consequently the scurrility of the Catholic Press. However, wrath is one thing, and logic is another. Our business is with the logic.

The editor, if we understand him, would show from various familiar passages of scripture, that since the first founders of the true church, as inspired men, could teach nothing wrong in doctrine or duty, practice or principle, so their successors in the only true church are to be regarded as under the influence of the same spirit, exercising the same infallible authority in all their decisions to the end of time. This is as we before understood the matter.

The following propositions, however, may be allowed to speak for themselves:—

"If Christ be always with his church, and have made her the pillar and firmament of truth, against which the gates of hell, heresies, shall not prevail, and given her the Holy Ghost to assist her to all truth, so that her definitions in an approved general council are the very dictates of the Holy Ghost; it is impossible the church should err in faith. But *all this Christ has done for his church.* Therefore, is it *impossible the church should err in faith.*"

* * * * * * *

"*The church has a power from God, to oblige all men, under pain of condemnation, to believe her in her proposals and definitions.* But she could not have such a power from God, unless she were infallible in her proposals and definitions of faith. Therefore, she is infallible in her proposals and definitions of faith."

* * * * "Were not the church infallible in things of faith, we could have no infallible assurance at this distant period, what were the word of God, what not; or what the true sense and meaning is of any one book, or chapter in the whole bible; nor consequently of our salvation; since without faith it is impossible to please God. Heb. ii, 6."

Such, it seems, are some of the presumptive and absurd pretensions of "Catholicity." It is well to draw them out, that people at large may fairly understand them.

Even the scurrility has its advantages. By blackening its own pages, it must render their poison less subtle and insinuating.

The following is a small specimen:—

"Does the *Recorder* mean to pawn, in the 19th century, his fraughty nonsense upon the free-born sons of an enlightened, discerning, American public? Does he intend to gull his readers with the obsolete tales of by-gone years, the old misrepresentations of John Bull? Is he under the impression that these hacknied, thread-bare, homespun ditties, can be any longer agreeable to an enlightened community? If he is thus impressed, he is grossly mistaken.—These bug-bear tales are no longer current; the rising generation have no appetite for such crude stuff; the splenetic editor will not help the cause for which he seems so strenuous an advocate, so intrepid a champion, so mighty a Goliah, by having recourse to such ranting declamation, and miserable subterfuge."

This is all very fine. The editor takes his leave, by wishing us, "in the sincerity of his heart," to entertain more respect for an infallible church, the *mistress and mother of all churches and* NATIONS!!!"

Hanover-street Church, and the Missionary Rooms at Boston, in ashes!—A brief account of this disaster is found in our subsequent columns, as copied from a Boston paper. The New-York Observer contains extracts of letters from Boston, by which it appears that most of the mission property is covered by insurance; and that the papers, moveable effects, &c. of the rooms, and most that appertain to the tract depository, are saved. The *furniture* of Dr. Beecher's church, embracing an excellent organ, is entirely lost. The house itself will be covered by the insurance.

Cayuga Presbytery.—A correspondent informs us, that a meeting of this Presbytery took place on the 3d inst. at the Square, in the town of Scipio, which was attended with circumstances of very precious interest. During the session, Rev. John Clark was installed over the church and congregation, in that place; Mr. —— Hudson was ordained as an evangelist, and Mr. —— Dibble was licensed to preach the gospel. The sermon was preached by Rev. S. Smith, of Genoa; the charge was given to the candidates by Rev. S. W. Brace, of Skaneateles; and "a most powerful and overwhelming charge and appeal were given to the congregation," by Dr. Richards, President of the Auburn Theological Seminary. All the exercises are mentioned as having been attended with unusual interest.

Popular Education.—A public meeting was recently held in Rochester, for the purpose of devising some plan for the improvement of education throughout the mass of community.—The qualification of teachers, the character of books, and the nature and importance of modern improvements in the methods of communicating instruction, were topics which came before the meeting. A committee of seven was appointed to collect information on the subject, and to prepare a memorial to the Legislature.

Numbers of William Penn.—We give the last of these interesting numbers to-day. Such a subject, in the hands of such a writer, could not fail to command universal attention. The only fear now about the Indian claims is, that interested demagogues, of whom there are many, will contrive to make a party question of them.

On Prayer.—The remarks under this head to-day, seem intended for a special class of readers—those who have once known what it is to possess the true revival spirit. The writer says, among other things, "It is possible that the man who has once been forward among the promoters of revivals, may afterwards become unconsciously, a perfect stumbling block." Is not this an alarming truth?

Cottager.—The good sense and the kind feeling of this writer, no less than the subject he discusses, will gain for him a patient hearing.

The Protestant.—Three numbers of a weekly quarto journal, of eight pages, issued at Nos. 245 and 253, Spring-street, New-York, at $2 per annum, in advance, have just come to hand. The work is sanctioned by the names of many distinguished clergymen. The editor does not intend to notice the Romish journals in this country, but will draw his materials from authentic sources. Thus far he belabours the "Papists" with a rod of iron.

Monthly Distribution.—The New-Hampshire Observer says, eight or ten towns have commenced the monthly distribution of tracts; some of which, he supposes, have been stirred up to this work by the example of Keene.

Cumberland Presbyterians.—At the late meeting of the Missouri Synod of this denomination, the principle of entire abstinence was adopted and recommended to the churches.

An adjourned meeting of the Oneida Presbytery takes place next Tuesday, at the Bleecker-street church, in this village.

We thought it not improbable that the communications alluded to in the following article, would call forth a remark or two by way of exception, against the strictness of the logic; yet the communications were of a nature too important to be excluded on this account:—

For the Western Recorder.

MISTAKES REVIEWED.

MR. EDITOR—Since your correspondent "C. S. A." appears, for the present at least, to have laid aside his pen, I wish to offer a word or two of comment upon one of his statements, which it seems to me, may be liable to some trifling objection. With most of his remarks I have been much gratified, and some of them, I hope, have been serviceable to me.

In his first number, he points out in few words, and with great clearness, a very common though subtle mistake, which prevails among Christians who are subject to great darkness of mind. Such persons, rightly considering the graces of the Spirit as marks of the renewed soul, continually strive to discover these graces, by turning the eye of the mind inward upon its own feelings, instead of looking away from themselves, and fixing their contemplations resolutely and steadily, upon spiritual objects. It is the presence of these spiritual objects to the mind, which calls forth the sensible emotions of love, penitence, faith, &c. A mere instantaneous glance at these emotions, as they thus arise, will be sufficient to render us conscious of their existence. But when the mind *fixes its attention* upon them, then the spiritual objects which called them forth are no longer seen, and the emotions disappear of necessity, almost as soon as they have been kindled.

This single mistake has occasioned many a heavy hour, I presume, to most of your christian readers; and I would recommend to such of them as have not reflected upon the subject, a careful perusal of the remarks of "C. S. A." which appear on the first page of the present volume of your Recorder.

The second mistake—see No. 3d of the Recorder—is similar to the first. The one is seen in the *search* after gracious emotions; the other in the *attempt to call them forth.* Both refer equally to the absence of spiritual objects from the mind, as the cause of failure.

Your correspondent 1st remarks in substance, that no feeling can be produced by *simply willing* to produce it, while the *means necessary to its production are deliberately withholden.* The man, for instance, who should *simply will* to call forth the emotion of love to God, while he meditates upon *himself, and his own feelings, to the exclusion of the divine perfections,* would fail of his object, by willing an impossibility in the nature of things. So the man, who should simply will to repent of his sins, without fixing his mind upon their heinousness, as committed against a God of infinite goodness, and the man who should will to call faith into exercise, while the great object of faith is absent from the mind, would fail of the intended object; and this for the same reason.

Now this account of the matter may be sufficient, perhaps, for the ordinary comprehension of your readers; but to some it will not be entirely satisfactory. The act of "simply willing," it appears to me, is not properly defined. "Can a man (says the writer) love another, by simply willing to do so? Can we hate what we now love, by simply willing to hate it?" But I would ask, also, can a man *even simply will* to love or hate, under the circumstances supposed? Were we to say, for instance, in reference to natural objects—no man can warm himself by simply willing to do so, while he refuses to approach an ample fire which is blazing before him—our meaning, perhaps, might be sufficiently intelligible to most minds; but at the same time, should we not say of such a person, that he did not *even will* to warm himself. Certainly, had he willed to do this, he would have gone to the fire. So, I think, in reference to the love of God—the man that *simply wills* to love him, must of course will to do it, in the contemplation of the divine perfections, and not in looking directly at self, and the operations of one's own mind. In the case your correspondent supposes, the man deludes himself. He does not simply will to love God at such a given instant; he wills to work, as it were, mechanically, upon his own feelings; he wills to superinduce upon them, that he may thus call forth the required emotions. This ultimate act of the will, for ought I can see, is a sinful act. The man is at least deluded in this matter. He ought indeed to love God. But he should do it after the required manner of contemplation, under the influence of the Spirit; and not simply will to work upon the operations of his mind, by virtue of his own mechanism.

Aside from this point of discrimination, and some few of the inferences, the subject discussed by your correspondent is of great practical moment; and it is one that ought to be more generally understood.

The third number of "C. S. A." though it may here pass without any comment, has doubtless been read with interest. A. S. C.

POLITICAL.

CONGRESS.

Monday, Jan. 25.—In Senate, Mr. Smith, of Maryland, from the committee on finance, reported a bill, proposing a number of alterations in the present tariff. It provides, that after the 30th June, 1830, the duties on iron, in bolts, bars, &c. on hemp, molasses, sail-duck, manufactures of wool, cotton and linen, unmanufactured wool, ready made clothing, cotton bagging, lead and glass, shall be reduced, generally, to the rates imposed by the tariff of 1824; on coffee, tea and salt, half the present duties; and iron bars for rail roads, to be free of duty; and it proposes, after the 30th June, 1832, to abolish the duties altogether, on wines, teas, spices, silks, coffee, cocoa, fruits, camphor, china, porcelain, laces, tin, bolting-cloths, blankets for the Indian trade, cambrics, lawns, gauze, cashmere shawls, canton crape, madder, *salt*, and a variety of other articles, of less importance. The bill was read the first time, and ordered to a second reading.

Mr. Foot's resolution, to suspend the surveys of the public lands, was again under consideration. Mr. Hayne, of South-Carolina, spoke in opposition to it, and occupied the whole day. [The debate on this resolution, it is said, has enlisted all the debating talents of the Senate.]

In the House of Representatives, the whole day was occupied by the committee of the whole, in the discussion of the report of the committee of elections, on the petition of Mr. R. Washburn, claiming the seat of Mr. Ripley, of Maine; but no vote was taken.

Tuesday, Jan. 26.—In Senate, a memorial was presented from the Society of Friends, of Pennsylvania, New-Jersey, and Delaware, remonstrating against the adoption of any measures for removing the southern Indians beyond the Mississippi, or permitting the extension of jurisdiction by the southern states over those Indians.

Mr. Webster occupied the day, in answer to Mr. Hayne, on the resolution to suspend the surveys of the public lands.

In the House of Representatives, Mr. R. M. Johnson reported a bill for the appointment of a third assistant-postmaster-general, and ten more clerks, two to receive the salaries of $1600, two of $1400, and six of $1200.

Mr. Drayton, of S. C. offered the following resolutions, which were laid on the table:—

Resolved, That all duties upon imports which operate oppressively upon the great body of the people, or unequally upon certain portions of them, ought to be repealed or modified.

Resolved, That the importation of raw wool, the prime cost of which does not exceed ten cents per pound, ought to be admitted without being subject to the payment of any duty; and that the duties upon all other kind of wool ought to be reduced.

Resolved, That the drawback which existed upon the exportation of spirits distilled from molasses, before the act of the 19th May, 1828, ought to be again allowed; and that the duties upon molasses, cotton-bagging, sail-duck, and unmanufactured iron, hemp and flax, ought to be reduced.

The debate on the contested election of Mr. Ripley, of Maine, again occupied the house the whole day, without taking the question.

Wednesday, Jan. 27.—In Senate, the resolution to suspend the surveys of the public lands was again debated. Mr. Webster concluded his speech. He was followed by Mr. Hayne; and after a brief reply from Mr. Webster, the Senate adjourned.

In the House of Representatives, Mr. Mallary, from the committee on manufactures, reported a bill to amend the act in alteration of the several acts imposing duties on imports; providing for the mode of appraising the value of woollen goods imported into the United States, and for the collection of the duties thereon. It was read twice, and referred to a committee of the whole on the state of the Union.

The Maine contested election was again debated through the day, and the question left undecided.

Thursday, Jan. 28.—In Senate, immediately after the reading of the journal, Mr. Webster addressed the President as follows:—

"Mr. President—A newspaper has been put into my hands this morning, purporting to be published by Duff Green, who is printer to the Senate. In this paper I find an article referring to the debate of yesterday, and in that article I find it said, among other things equally false, that "Mr. Webster contended that the national government was established by the people, *who had imparted to it unlimited powers over the states and the constitution.*" I am of opinion, Sir, that we ought either to leave our seats here altogether, or to protect ourselves, while in them, from such wilful and atrocious calumnies, by those who are admitted on our floor, and who receive, through our hands, large disbursements of the public money. It becomes us, Sir, either to go home, and yield up our places to men of better spirit than ourselves, or else to show that we will not be either bullied or slandered, by persons circumstanced like this publisher, out of the free exercise of the right of discussion. I rise, therefore, Sir, to give notice, that on the next occurrence of a similar incident, which, judging from the past, may be expected daily, I shall make it the subject of a specific motion to the Senate. I should do so now, if I followed the inclination of my own judgment; but it is thought by others, to whom I defer, that the course which I have thus adopted, may, on the whole, be more advisable."

Mr. Benton continued the debate, in opposition to the resolution to suspend the surveys of the public lands, and occupied the whole day.

In the House of Representatives, the Maine contested election occupied the day, and was left undecided.

Friday, Jan. 29.—In Senate, (Mr. Green having this day republished the article of which Mr. Webster complained yesterday, and after alluding to Mr. W.'s notice of a specific motion on the subject, added the following, "We again reaffirm its truth, in despite of his contradiction, as well as his threat:")—Mr. Webster, soon after the Senate had been called to order, submitted, without remark, the following resolution:—

"*Resolved*, That the Senate will, on Thursday the 4th February, proceed to the election of a printer." Laid on the table.

The debate on the resolution to suspend the surveys of the public lands, was not resumed; and the day was spent in the consideration of a resolution authorising a subscription to a certain number of copies of a compilation of the public documents, proposed to be published by Messrs. Gale & Seaton; which finally passed, 21 to 16.

In the House of Representatives, the Maine contested election again occupied the day; and although it had been the sole subject of debate for the last five days, it was left undecided.

Both houses, as usual, adjourned till Monday.

NEW-YORK LEGISLATURE.

Saturday, Jan. 30.—In Senate, no business of importance was transacted.

In Assembly, Mr. Robinson, from the judiciary committee, to whom was referred a resolution of Mr. Fillmore, instructing them to inquire into the constitutionality of the present law requiring the election of justices of the peace at town meetings, made a report, concluding with the opinion that such law is *not* constitutional, and that the election should be held at the annual state elections. The report was ordered printed.

The bills to renew the charters of the bank of America, the bank of New-York, and the City and Union banks, were severally read the 3d time and passed; ayes from 91 to 100.

A report was received from the Comptroller, in accordance with a resolution of the house, stating that all the banks which were renewed last winter, had filed their full assent to all the provisions of the general bank law, except the Middle-District bank.

Monday, Feb. 1.—In Senate, on motion of Mr. Hubbard, the Surveyor-General was requested to report whether there are any unappropriated military bounty lands; and if there are none, what price was obtained for the last sold of these lands.

In Assembly, the bills to renew the Phenix and the Tradesmen's banks, in the city of New-York, were read the third time and passed; each bill receiving 95 votes.

Mr. Van Buren then called for the consideration of the report of the committee of the whole, on the *lien law*, and offered several amendments, which were adopted.

Mr. Mack moved an amendment, to include all cities and incorporated villages, in the provisions of the bill, and spoke in support of it, for near an hour. The amendment was lost.

Mr. Weed moved to include Rochester; and Mr. Bogert moved Brooklyn; but they were both rejected.

The report of the committee of the whole was then agreed to, and the bill ordered to be engrossed for a third reading.

Tuesday, Feb. 2.—In Senate, six bills for the renewal of bank charters in the city of New-York, were received from the Assembly, and referred to the bank committee.

In Assembly, the *lien law* was read the third time and passed, ayes 79, noes 20. [Its provisions are confined to the city of New-York.]

The committee of the whole passed the bill confirming the acts of such justices and commissioners, as took the oath of office before a judge or commissioner, instead of before the county clerk, as is now required by law. [It has since passed the house.]

Wednesday, Feb. 3.—In Senate, the Surveyor-General transmitted a report on military bounty lands. He states, that there are but 537 acres left, situated in the town of Sterling, of the lands set apart as military bounty lands.

In Assembly, Mr. Livingston, from the bank committee, reported bills to incorporate four new banks, at Hudson, Geneseo, Waterford, and Buffalo.

Mr. Mann gave notice, he would ask leave to bring a bill to repeal that part of the revised statutes, which provides for the continuance in office for one year, from Jan. 1, 1830, of Stephen Allen, George Tibbits, and Samuel M. Hopkins, as state-prison commissioners.

The same gentleman offered a resolution, instructing the literary committee to inquire as to the expediency of providing that the income of the fund appropriated to academies, be divided among such institutions in proportion to the number of their classical scholars. Mr. Mann stated, that at present, each senate district has an equal share of such money. The resolution was adopted.

The committee of the whole took up the bill to repeal the law appointing the election of justices at town meetings. Mr. Fillmore (who introduced the bill) spoke for some time, to show that the constitution, as amended, intended that such election should be held at the annual election. [The following is the part of the constitution alluded to:—"The people of this state, *in their several towns*, shall, *at their annual elections*, and in such manner as the legislature shall direct, elect by ballot ther justices," &c.] After Mr. Fillmore had finished, the committee rose, and had leave to sit again.

The committee of the whole then took up the bill concerning the printing of the revised statutes. The state has a copy-right of the work.

Mr. Fuller (who introduced the bill) deemed it of great importance that the people should have the means of easily and cheaply acquiring a knowledge of the laws. Printers now dare not print the statutes, lest they might be prosecuted for violating the copy-right. Pass this bill, and there will be cheaper editions of the work. In his part of the country, it was desired to introduce the work into schools; but now it could not be done.

Mr. Mann said this work had cost about $200,000, and he was not inclined to let Oliver D. Cooke, of Hartford, and others out of the state, supply us with it, which they would no doubt do in six weeks after this bill should pass. He did not consider that it would make a good school-book; children could not understand what it puzzled wise men to solve. His friend from Livingston had better introduce Bartlett's books into the schools of his county.

Mr. Fuller replied briefly; when the question was taken on the bill, and it was lost, ayes 31, noes 34; and the report of the committee of the whole was laid on the table.

Thursday, Feb. 4.—In Senate, the business transacted was unimportant.

In Assembly, a bill was introduced by Mr. Bogert, to amend the charter of the New-Hartford fire company, so as to exempt its members from militia duty.

A number of bills, of a local description, were passed in committee of the whole; and some progress was made in the bill concerning the sale of land for taxes. [It provides that they shall be sold in the counties in which they are situated.]

Friday, Feb. 5.—In Senate, a petition was presented, from the Oneida Institute, Utica Academy, and Whitesboro' Academy, relative to the distribution of the literature fund.

The bill for the amendment of the law relative to principals, factors and agents, was taken into consideration, and occupied the day.

In Assembly, a resolution passed, for the appointment of a state treasurer, on Friday next.

The Governor transmitted a resolution of the legislature of Pennsylvania, in favour of the tariff of 1828, which had been forwarded to him by the Governor of that state. A motion of Mr. Mann, to refer the subject to the committee on trade and manufactures, was lost, 50 to 33; and it was committed to a committee of the whole, and ordered to be printed.

The bill to authorise county treasurers to insure county buildings against loss by fire, passed the committee of the whole.

FOREIGN.

Paris dates to the 31st of December, and London dates to the 3d of January, have been received by the late arrivals at New-York.

The receipt of the President's message is announced in the London papers.

Under a Frankfort date, of Dec. 23, it is stated as no longer doubtful that Prince Leopold has obtained the suffrages for the sovereignty of Greece. Great-Britain desires that he shall have the title of King; but France and Russia have not given their assent to it.

A Paris date, of December 28th, says, "Our correspondence from the departments announce uniformly that the mails and diligences are retarded 12, 24, and even 48 hours, by the snow with which the roads are covered." The thermometer at Paris (Fahrenheit) had been down to 6 degrees below zero, which was considered very remarkable for the season. The Seine and Marne were frozen over. Accounts from England, Austria, Hungary, and indeed from almost every part of Europe, represent the season as unusually cold. At Presburgh, Dec. 28, a sentinel on duty at the guard-house, was frozen to death.

A letter from Odessa, dated November 13, states that the winter was never known to have set in so early there as this year. Sledges had been used in the streets for several days.

The President of Greece having given permission to the French troops in the Morea to make excavations at Olympia, the result has been the discovery of a vast and magnificent temple, dedicated to Jupiter. A number of fine bas-reliefs and other fragments have been transported to Navarino, where they are to be shipped for France.

Russia is augmenting her navy rapidly. On the 5th of December, the keels of two 74's, and a frigate of 44 guns, were laid at the new admiralty at St. Petersburgh, and at Okhta.

Don Miguel has sent a ship-load of his disaffected subjects into exile in Africa: and has since imprisoned a great number more, at the moment of their voluntary exile to the island of Terceira.

Twenty Arab boys have arrived at the central schools of the British and Foreign School Society. They were sent over by the Pacha of Egypt, and are to be educated in the English language, and trained as schoolmasters for opening schools in Egypt.

The diamonds of the Princess of Orange are said to have been recovered, and that the person in whose possession they were, is not likely to be prosecuted.

Several of the female descendants of a brother of Joan of Arc, have been recently ennobled by the King of France.

DOMESTIC.

Bank Commissioners.—At the convention of the banks in the southern district, held on the 1st inst. *George R. Davis*, Esq. of Troy, was elected a bank commissioner, almost unanimously. The banks in the city of New-York, were not represented in the convention, as neither of them have received a charter or renewal under the new bank law. The banks of the western district, the same day, elected *James Rees*, Esq. of Geneva, commissioner. Mr. R. had 245 votes: Alvin Bronson, of Oswego, 207. Majority for Mr. Rees, 38.

Chemung and Crooked Lake Canals.—On Thursday last, the canal commissioners, on the call of the House of Assembly, made a report of their proceedings in relation to the construction of the Chemung and Crooked-Lake canals. As the result of their estimates and calculations, the commissioners express the opinion, that "the probable revenue to be derived from these canals, will not, on either of them, be equal to the interest of their cost and the expense of their repairs."

The commissioners further state, that the surveys of several routes of canals directed by *resolutions* of the last Legislature, have not been made, as the Comptroller did not deem himself authorised to draw money from the treasury, to pay the expense, except by virtue of a *law*. The survey of the Black-river canal was commenced, a number of individuals interested in the work having undertaken to pay the expense; but it was not completed, in consequence of the early occurrence of inclement weather.

Great Fire in New-Orleans.—A fire broke out in New-Orleans on the 12th ult. in N. & B. Hart's store-house, and destroyed that and other property to the value of $300,000. Some of the property was insured in England, some at the north, and some in New-Orleans.

Fire in Boston.—Yesterday morning, (says the Boston Patriot, of the 2d inst.) between 12 and 1 o'clock, the stone church of Rev. Dr. Beecher, in Hanover street, was discovered to be on fire, and in a short time the interior of this handsome edifice was so completely involved in flames, as to render hopeless all endeavours to save it. But a small portion of the pew furniture, &c. was saved; an elegant organ, but recently put up, was destroyed. The first floor of the building was occupied as the foreign missionary rooms, and the tract society's office; and in these a large number of books and tracts were destroyed, on which we understand there was $3500 insured. There was also an insurance by the church, for $14,000. The fire took from the flue of the hot air furnace, which passed in or near the organ loft. Saturday and Sunday having been extremely cold, a large fire was made in the furnace early in the morning, and kept during the day on Sunday. By dint of great exertion, the fire was prevented from extending beyond the church.

Chenango Canal.—The citizens of Chenango county, had a meeting on the 23d January, at Norwich—Wm. Mason, chairman, Perez Randall, secretary. They resolved that the Chenango canal was a matter of vital importance; that they would lay aside every interest which come in competition with it; that party or political interest was of minor importance; and that they would consider the friends of the canal as their friends. They complain of the delay of the canal commissioners in not making their report on this subject, on the first day of the legislative session, as the law required. Another meeting will be held on the 2d Tuesday of February.

Canal Tolls.—The amount of tolls collected at the several offices on the Erie and Champlain canals during the year 1829, was $795,046 90. The amount collected in 1828, was $835,505 65. Diminution, $40,459 75.

The canal board will meet in Albany, on the 23d February, to hear applications for extra allowance, and other claims coming within their jurisdiction. They will sit so long as the business before them shall require.

The Hornet.—We learn from a gentleman direct from New-Orleans, that intelligence has reached that city from Tampico, that a number of hats, such as are worn by seamen in our public vessels, with the word "Hornet" on them, had drifted ashore on the coast in that vicinity. This report was credited at New-Orleans, and considered as confirming all the melancholy forebodings of the fate of the officers and crew of that ship.

Western Steam-Boats.—By an article in the Cincinnati Gazette, we learn the following interesting particulars respecting steam navigation on the western rivers. The first steamboat destined to ply upon these waters was built at Pittsburgh in 1811. Previous to 1817, a voyage from New-Orleans to Louisville generally occupied about three months; but in that year it was accomplished in twenty-five days; and in 1827, a boat entered the port of Louisville, in 8 days and 2 hours from New-Orleans! There are now 323 steam-boats on the Mississippi and Ohio rivers, whose burden is estimated at 56,000 tons.

The Georgian has published a long list of the recent acts of the legislature of Georgia, one of which is "an act to divorce a *multitude* of men and women." This is about what might be expected from the wisdom of a legislature, that can enact laws in violation of the solemn pledges of the United States to the aborigines.

On Wednesday last, a man passed from Governor's island to the city of New-York, on the ice.

DEATHS.

At Cincinnati, on the 25th ult. Mr. *Evander Morse*, printer, formerly of Onondaga county, aged 42.

In Albany, on the 13th inst. Dr. *Caleb Child*, aged 70.

NOTICE.

The eighth anniversary of the "Onondaga County Bible Society," will be held in the Presbyterian Church in the village of Salina, on Tuesday the 16th inst. at 11 o'clock, A. M.
Feb. 4, 1830. W. THACHER, *Sec'ry.*

NEW BOOKS.

Just received by HASTINGS & TRACY—

THE OFFICE OF SURROGATE, and Executors' and Administrators' Guide, containing the whole ecclesiastical law, and practice of the state of New-York: Also, an entire new set of Forms, adapted to all cases of practice in the Surrogate Courts, to be used by the Surrogate, Attorney, Administrators, Guardians, and in applications for Dower: By T. Atwood Bridgen, surrogate of Albany.

Also, The New-York State Register, for the year of our Lord 1830, with a concise United States Calendar: By Roger Sherman Skinner.

Greek and English Lexicon, Euler's Algebra, Græca Majora, Botta's Revolutions, The Cabinet, &c. &c.
Feb. 9, 1830. 6

QUARTERLY CHRISTIAN SPECTATOR, FOR 1830.

THIS work is conducted by officers of Yale College, with the assistance of officers of the Theological Institution at Andover, and of Middlebury, Burlington, Amherst, and other colleges. Among its contributors are also numbered distinguished clergymen or laymen of Boston, New-York, Philadelphia, and other large cities. It is devoted to the explanation and defence of EVANGELICAL TRUTH; the promotion of the cause of missions, and of all those great objects of christian enterprise which distinguish the present day. A part of each number, likewise, is devoted to the interests of education, and of literature, contemplated in its bearing on the best interests of man. Its leading characteristic is intended to be *vigorous discussion on the broadest scale.*

CONDITIONS.

The CHRISTIAN SPECTATOR will be published on the first day of *March, June, September*, and *December.* Arrangements have been made for its *prompt* and *regular* delivery, in all cases.

Each number will contain 168 pages 8vo. printed on paper of a superior quality, and with an elegant and new type, prepared expressly for the work.

The price is *Three Dollars* a year, payable on the delivery of the *first* number. Mail subscribers, who order the work, will be expected to accompany the order with payment for the first year, free of postage. Agents will furnish the work to subscribers, in their immediate vicinity, without charge for transportation.

Numerous recommendations of this work, as conducted during the last year, have been given by distinguished clergymen and laymen, in Boston, New-York, Philadelphia, and elsewhere. Among these the following only will be cited:—

From the New-York Spectator, of Sept. 11, 1829.

"This work might assume for its motto, "Principles, not Men," with perfect propriety. It treats of subjects connected with that which is of the deepest and most unusual interest to the family of mankind. But so vast is their range, and so various their contents, that there need not be any sameness in their nature; nor do we find any. Indeed, we have rarely met with a quarterly publication of equal size, containing so much that is *readable*, to use a fashionable but significant phrase. There is a *conciliatory* and *catholic* spirit in all the discussions on doubtful or disputed points of theology, (oftener professed than observed), to be found in all the articles."

Recommendation by Clergymen of Boston and the vicinity:—

The Subscribers are satisfied that the Christian Spectator has been, from its commencement, highly useful in sustaining the cause of literature, morality, and religion. They have been particularly pleased with the ability with which it has been conducted, since it assumed the *quarterly form.* They consider this mode of publication an improvement, and particularly favourable to enlarged and accurate discussions of topics of general interest. And they deem it of peculiar importance, that a work like this should be enabled to take a decided and commanding stand among the quarterly periodicals of the day. We therefore cordially recommend it to the patronage of the public. LYMAN BEECHER.
WARREN FAY. J. H. FAIRCHILD.
JOHN BROWN. SAMUEL GREENE.
B. B. WISNER. EDWARD BEECHER.

Published by A. H. MALTBY, New-Haven, Connecticut. Agents, HASTINGS & TRACY, Utica: E. PECK & Co. Rochester: HIEL WARNER, Canandaigua: H. HOOKER, Auburn. *Feb.* 8, 1830. 6

INSOLVENT BLANKS.

BLANK FORMS of Proceedings, under the provisions of the revised statutes, relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment," just printed and for sale at the Bookstore of HASTINGS & TRACY.
Utica, Feb. 2, 1830.

WARNER & HARVEY,

HAVE just received a consignment of the following valuable and highly approved New Preparations, viz:—
Fluid Extract of Sarsaparilla,
Oil of Black Pepper,
Citrated Kali,
Black Oxide of Mereury,
Extract Quinine,
Solidified Copaiva,
Oil of Copaiva,
Compound Syrup of Liverwort,
Gowland's Lotion, and
Saratoga Powders.

These Saratoga Powders possess all the virtues of the water, at a considerable less expense.

Also, on hand, as usual, a superior assortment of DRUGS & MEDICINES, for sale low for cash.
Utica, Feb. 2, 1830. 5w6

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against
Loss or Damage by Fire,
at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

JUSTICES' MANUAL.

HASTINGS & TRACY have just received a new supply of the Justices' Manual.

They have also for sale the Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index, by the hundred, dozen, or single. Also, the Blanks required under said statute. *Utica, Jan.* 12, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

POETRY AND MUSIC.

INTEMPERANCE.

BY ROBERT PORTER, ESQ.

Sung at the Temperance Meeting at Prattsburgh, Steuben County.

On Java's rich and fertile ground,
A tree* of deadly poison grew,
Which sent a noxious vapour round,
And man, and beast, and reptile slew.

A poison of a deadlier kind,
And more the object of our fear,
Which kills the body and the mind,
Has spread its influence far and near.

This poison casts a deadly gloom,
O'er all our earthly sweets and joys;
It sends its thousands to the tomb,
And ev'ry heav'nly hope destroys.

It severs ev'ry social tie,
That binds us to our kindred here,
And all the christian graces die,
If once they come within its sphere.

Then let us shun the deadly bane,
Nor touch, nor taste, nor give, nor sell,
For lo! the dead are in its train;
It opens wide the gates of hell!

* The Bohon Upas.

For the Western Recorder.

MR. EDITOR—I have noticed with much interest, the remarks which have appeared in the Recorder, at different times, under the head of *Church Music*. The facts which have been stated have done much to enlighten the public mind, and have led to many important inquiries. Grievances and abuses have been pointed out, and remedies prescribed. Gospel Ministers, Teachers of Music, and professing Christians, have been repeatedly reminded of their duty, and much good has been done by these efforts. The necessity of enterprising and pious teachers, or at least those who respect religion and acknowledge its importance, is much more extensively felt now, than at any other period.—Many instances of seriousness and hopeful conversion have occurred in schools, conducted by such teachers, which appear to be the fruit of their labours. It is ardently to be desired, that the time may soon come, when there will be no occasion for the remark I heard a pious minister recently make, that "A singing-school is of all things the most destructive to a revival of religion." This he said in relation to his own society, in which there was then a revival and a singing-school. It is a subject of deep regret, that after all that has been done to effect a reformation, instances still occur, in which a teacher is employed, who, though not destitute of musical talents, is wholly destitute of religious principle. His school is a place of mirth, and of resort to the idle. The music he selects, as well as the manner in which he performs it, is better calculated to dissipate, than to excite religious feeling. His object is to display himself and his pupils, so as to excite the admiration of the thoughtless multitude. After his services expire, the music of the church is kept up for a short time, but does not satisfy the serious part of the congregation, and they begin to suspect that all is not right. At length they find that professing Christians have taken no interest in the matter. They have furnished scholars, but have not known whether they were instructed judiciously or not. The whole business was intrusted to some of their most influential men, who knew how to manage the affairs of the society in a business like manner, and who also knew that nothing effectual could be done, unless they employed a man of superior talents; but who never thought to inquire whether he possessed the "one thing needful." Instances of this kind will continue to occur, till the claims of church music are better understood. There must yet be "line upon line, and precept upon precept." More good is to be expected from a judicious management of schools, than from any other source. Sacred music should form a part of the education of our youth. As an accomplishment, it is desirable. As a christian duty, it is all important. We are to expect but slow progress in the cultivation of the art, so long as a general apathy prevails in the church. Let her duty be understood, as it is in relation to the various religious charities of the day, and we may expect, ere long, to hear the songs of Zion in our churches, not from profane lips, but from the lips of those who "sing with the spirit, and with the understanding also." Your's, &c. MINSTREL.

MISCELLANEOUS.

From the Appendix to Grosvenor's Sermon.

INFIDEL DILEMMA.

Infidels claim to be *reasoners*. The following is a specimen of their reasoning:—

"The bible is not the word of God, for there is no God; or if there be a God, the bible is not his word, but is a *lie*. The church is not the church of God, for there is no God; or if there be a God, the church is not his people, but is full of *hypocrisy*, and *malice*, and *tyranny*, and *every hateful passion and practice*. The church has fabricated the bible, and set up its ignorant institutions, and practices its ignorant ceremonies, and acts under its ignorant code of morals. The influence of the bible and of the church has extended so widely, that now *moral liberty exists no where*. For these things the church has no authority from any God who minds the affairs of men. *There is no God;* or if there be a God, neither the bible, nor the church is from him.

"The church ought to be destroyed, and the bible with it; and *then* the world would be *free*, and *happy*, and *virtuous*."

I believe the infidel would put his name to this *with all his heart*. But with whom is the man at war? "With a most wicked and hypocritical church, to be sure," is the reply, "which is made up of men no more pious than infidels, and have a bible, which is no more inspired than the writings of Frances Wright."

The infidel does not yet perceive the dilemma he has run into. The *one* side is stated. Now for the other. Destroy the bible, and disband the church, and make infidelity universal, and you bring the world into the same state it *was* once in, *according to the creed of the infidel*, before "the *wicked* invention of the bible, and the *hateful* establishment of the church;" and, therefore, *mankind* will be ready to act over the same wicked scheme again. Another bible will be got up, and another church equally bad, for men are *no better* than they were when they first acted these things. Does not the infidel perceive that he charges all the evils of which he complains, on *human nature? Men* have done all these things, *if there be no God and no revelation from him;* and yet "the world would be happy and virtuous, if you only make *men* free." Free from *what?* from *whom?* Free from *men* and *their* works. How will the infidel *effect* this desirable scheme? *Knock the fetters from one wrist, to rivet them on the other.* Is the man any *more* "*free*" for so doing?

To effect the purpose of making such *bad* men "virtuous," I must think, the infidel will need to call in the aid of just such a God as ours, who will punish the offender, and just such a *bible*, to reveal the laws of God.

If the bible be not the word of *God*, it was written by uninspired men, and therefore, *all the evils* which are attributable to the bible, are to be set down to the account of uninspired men, just like Mr. Owen. If "*the marriage law*" contained in the bible, is the invention of *such men*, all its "*tyranny*" is chargeable on them. If *men* invented this law, it must have been invented after they had made trial of "*the social system*," and had practically proved its tendency. The inference is, that such men as Owen, and other members of "the social system," became convinced by trial, that "the system" was a bad one, and must be abandoned for another, and so *invented* the matrimonial system. Suppose the *original* "social system" were again universally adopted, how long would it be before the same *uninspired* men would resume the present system? I speak as an *infidel*, "judge ye what I say."

No evil can be charged on *God;* for, according to this scheme, "there is *no* God;" neither on *inspired* men, for "there never were any inspired men," say infidels; but the entire evils of which infidels so loudly complain, are chargeable on just as good men as are to constitute "the social" community. Let me very respectfully ask infidels, from what quarter they are to expect a guarantee that these evils would not be *reproduced*, in case their best wishes were fully gratified for the present?

In all his reasonings, let the infidel bear in mind *his own* assumption that "the bible is a fable," and then let him tell us, on whom he can charge the *dreadful* evils of which he complains, but on just such men as himself; for it must have been such men who wrote the bible. Surely, infidels should not charge so great guilt on the writers of the bible, who were a part of the same goodly world with themselves; a world so *pure* as they represent human nature to be. Let the infidel take his *choice;* he is still in the *dilemma*, while he remains an infidel; for, if he were to admit that the bible *is inspired*, then *there is a God*, and his authority ought to be *respected*, and his word believed and *obeyed*. If he denies this, he necessarily charges all evils on *uninspired*, and of course *infidel* men, who were knaves and liars, *because* they claim to have written the scriptures "by inspiration of God," while they were not so inspired.

The infidel is at war with himself. Let him fight *both* sides of the battle.

From the Journal of Humanity.

WHAT COULD ONE PRAY FOR?

ABOUT A DISTILLERY?

Some years ago, a serious misfortune having taken place at a raising, it had become customary, and it was thought very suitable, that, before entering upon the dangerous part of this business, a prayer should be offered, imploring the divine blessing. On such occasions I was invited and attended. At length a *distillery* was to be erected, and as usual I received an invitation to attend. This invitation was not in jest, or out of disrespect, but was perfectly sincere and from good will. As this was thought to be lawful business, it did not strike the mind as inconsistent to pray for the divine blessing upon it. As I did not, however, know how to make an *appropriate* prayer on such an occasion, I declined the invitation, and assigned as a reason my utter inability to do what was required. Had I undertaken to make an appropriate prayer, I thought I should be under the necessity of praying "that the owners might be blest in their undertaking, and be enabled to make a large quantity of whiskey; that this whiskey might be instrumental in making a multitude of people drunk; that through its influence, many families might be reduced to want, to infamy and wretchedness; that in accomplishing its benevolent errand in the world, it might render our poor-houses, our penitentiaries, and state-prisons, populous; that it might prepare many a victim for the gallows; and finally that it might be instrumental in the destruction of a multitude of souls." This prayer would have been thought very strange and wonderful. But really, these are the *natural* effects which ardent spirit has ever produced, and the age of miracles is past. If Christians then will make and vend this destructive poison, they cannot expect that God will work a miracle to prevent it from producing its *natural* effects. But as I observed, there has been quite a change in public sentiment in F——. That distillery is now reduced to ashes; and with the exception of the loss of property, which is regretted by all, the owners, I believe, lament this event as little as any of us.

——, *Ohio, Dec.* 19, 1829. E. B.

From the Boston Recorder.

A COMPLAINT.

MESSRS. EDITORS—It is a source of great grief to us, as well as to many others of our craft, those particularly who are engaged in inculcating and disseminating moral and religious truths, that our usefulness is so limited by a multitude of well meaning, but certainly thoughtless readers. Our arrival at every door, where we are regular visiters, is hailed with delight by young and old, and often our non-appearance is a subject of regret and disappointment; but it is an affecting truth, that after we have been thoroughly surveyed by all the members of a family, and gratified a momentary curiosity, we are often very roughly treated. Sometimes we are used for lighting fires, wrapping up bundles, &c. &c. at which treatment we all entirely revolt. Now and then some compassionate being, who has the good of mankind at heart, takes care that we shall receive no abuse, but kindly laying us together, forms us into a society of twelve or more, and then we are carefully sent into those families, who, for many reasons, could not otherwise have the benefit of our instruction. Could you see the cheerful countenances with which we are welcomed, and the tender and kind treatment we receive among this class of persons, we are persnaded our patrons would have more consideration, and we should be esteemed as teachers and missionaries among hundreds, where now we are held in reverence only while the novelty lasts. A lady sent last winter fifty united brethren into a poor family, and I heard the mother say we had afforded herself and children comfort and pleasure for six months. Now, Messrs. Editors, if you will take the subject into consideration, and induce your readers to follow the above example, you will free us from much disgrace, make us the instruments of good, and oblige most sincerely the fraternity of OLD NEWSPAPERS.

Jan. 1, 1830.

PUT A FEW FACTS TOGETHER.

Mr. Dwight, in his Travels in Germany, says, "The Sabbath is almost universally considered as not obligatory on Christians; this is peculiarly a day for hunting, riding, shooting and fighting duels. To have passed two or three years at a German university, and not to have fought as many duels, is a rare example of moderation. The students fight with swords, and many of them are horribly hacked, and not a small number of them carry on their faces the scars of many a duel. The conduct of the students, in other respects, is marked by unrestrained licentiousness."

Mr. Dwight supposes "a LYING-IN-HOSPITAL to be a necessary university building at Gottingen."

Sabbath-breaking!—duelling! !—seduction!!!

Here they stand in their true relation to each other—"Let him that readeth understand."—*Roch. Obs.*

LITERARY AND SCIENTIFIC.

HABIT.

We are so wonderfully formed, that whilst we are creatures vehemently desirous of novelty, we are strongly attached to habit and custom. But it is the nature of things, which hold us by custom, to affect us very little while we are in possession of them, but strongly when they are absent. I remember to have frequented a certain place every day for a long time together; and I may truly say, that so far from finding pleasure in it, I was affected with weariness and disgust. I came, I went, I returned without pleasure; yet if by any means I passed by the usual time of my going thither, I was remarkable uneasy, and was not quiet until I had got into my old track. They who use snuff, take it almost without being sensible that they take it, and the acute sense of smell is deadened, so as to feel hardly any thing from so sharp a stimulus; yet, deprive the snuff-taker of his box, and he is the most uneasy mortal in the world.—*Burke.*

SOUNDING-BOARD.

A sounding-board, of a scientific construction, has been erected in St. Peter's church, Hereford. It was used on Sunday last, and had an appearance somewhat imposing, but not inelegant; and by its powers, the preacher's voice was distinctly heard in the remotest corners of the edifice, where, before its erection, no sentence reached the ear with any degree of distinctness. We understand there is but one other in the kingdom, of the same construction, and that is at Sheffield, in the church called called Attercliffe. It is the invention of Rev. John Blackburn, minister of that parish, where it appears to have produced, as with us, complete audibility, in every part of that, until now, inaudible church.—*Hereford Jour.*

Among the recent publications which are announced in the journals and magazines, are the following:—

Address to the Community, on the necessity of legalising the Study of Anatomy. By order of the Massachusetts Medical Society. Boston, Perkins & Marvin, 1829.

Annals of the Poor; containing the Young Cottager and other tracts of Legh Richmond. A new edition, furnished with a sketch of the author's life; by Rev. J. Ayre. Boston, Crocker & Brewster, 1829.

Professor Stuart's Examination of the Strictures upon the American Education Society, in a late number of the Biblical Repertory, originally published in that work; with a postscript.

A Key to the Shorter Catechism, containing catechetical exercises, a paraphrase, and a new and regular series of proofs on each answer. First American, from the fifth Edinburgh edition.

Aids to Reflection, in the formation of a manly character, on the several grounds of prudence, morality and religion. Illustrated by select passages from our elder divines, &c.; by S. T. Coleridge. First American, from the first London edition; with a preliminary essay, &c. &c.; by James Marsh, President of the University of Vermont. Boston, Crocker & Brewster.

Lectures on School-Keeping, being a complete teacher's manual; calculated, also, to be highly serviceable to every person engaged in schools. By Rev. S. R. Hall. Boston: Richardson, Lord & Holbrook.

Strictures on the Review of Dr. Spring's Dissertation on the means of Regeneration, in the Christian Spectator, for 1829; by Bennet Tyler, D. D. pastor of the second congregational church in Portland, Maine. Portland, Shirley & Hyde, 1829.

History of Ireland.—Thomas Moore, the poet, has undertaken to write the history of Ireland from the earliest times to the emancipation of the Roman Catholics.

The Triglot.—The first number of a semi-weekly paper has appeared in New-York, published in Spanish, French, and English, called the Triglot.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$140 50a141	Sole, oak tanned, lb	19a22
Pearl	142 50a —	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a —
Cotton,		Linseed, Amer	82a —
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 75a4 81	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 02	*Tallow,*	
—— western	1 02a1 06	American, lb	6 1-2a7
Rye	71a72	*Teas,*	
Corn, north yellow	52a —	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a —	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a —	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a —	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth - -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* - -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Platisburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin - -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

DR. STERRY'S HAIR REGENERATOR,

AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE,

Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

WALKER'S ESSENCE OF LIFE.

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble. Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL'S VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, Old Post-Office, Utica.

August 25, 1829. 34

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica. *July* 28, 1828. L. HOLBROOK.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of *Alfred B. Hatheway*, an imprisoned and insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the county of Oneida, on the sixth day of March next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 18th day of December, 1829.

51w10 ALFRED B. HATHEWAY, *Insolvent.